

# A SERMON,

Preached at the Funerall of that  
most Honorable and worthie  
Knight *S. Richard Leneſon*, Vice-  
Admirall of England:

Who dyed at *London* the 2. of Auguſt,  
and was interred at *Wooluer Hampton* in  
the Countie of *Stafford*, the 2. day  
of September following.  
*Anno Domi. 1605.*

By *SAMVEL PAGE*, Batchelour in Divi-  
nitie, and Vicar of *Deptſorde*  
in Kent.



LONDON,  
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ling in Cow-lane neere  
Holborne Conduit.  
1605.



TO THE RIGHT  
HONORABLE HIS

especiall good Lord, the

Earle of Nottingham, the

Lord high Admirall of

England, &c. SAMVEL

PAGE wisheth

all encrease of

Honour.



*Y* especiall good Lord,  
the Loue which that  
Honorable Knight Sir  
Richard Leueson did  
deserue from mee; hath  
made my eare so impatient of any impu-  
tation by which he may be traduced to  
the world, that passing amongst the  
throng of variable sensures, and obser-  
uing how Emulation and Enuie of his  
Worth, strineth to burie his Honour in  
the same dust with his life-lesse body:

A 2.

I could

## THE EPISTLE.

I could not but wonder, that so many faire parts of vertue and goodnes in him, could be so slightly skipt over, and that so cursory eyes as beheld them, could so dwell upon the errours and mis-heedings of his youth. It concerneth mee (whom he chose out of all his acquaintance, to breath his last words in my eares, and to make me the eye, and the tongue witnesse of his ende,) to doe him this right, to satisfie with my testimonie such, who being better acquainted with his course of life then my selfe was, might finde in it more to dislike, and might therefore suspect his death: to those, and for discharge of my dutie to my honourable friends, though departed, I haue caused these Papers to speake more publiquely that, which in a full hearing I deliuered to those which were present at his Funerals; and I protest hertin my sinceritie; for as at my seruice done to him, had be-  
ginning



## THE EPISTLE.

ginning in my loue of his vertue; So nei-  
ther my labour was mercenary with him,  
nor my penne hired: for it is sufficiently  
known, that I neuer receiued from him  
more then the rich reward of his thanks,  
& acknowledgment of that cōfort which  
he receiued from mee; which I hold so  
deare a recompence, that I could some  
dayly, to reape but such an Haruest.

What I haue herein deliuered, I pre-  
sent vnto your Honour, beseeching you,  
who haue vouchsafed to be the Patrone  
of my Studies, to receiue this; and here-  
withall my most humble duetie.

Debitford this 8. December. 1605.

Your Honours Chaplaine in  
all duetie and seruice,

*Samuell Page.*

THE EPISTLES

TO THE ROMANS  
TO THE CORINTHIANS  
TO THE GALATIANS  
TO THE EPHESIANS  
TO THE COLOSSIANS  
TO THE THESSALONIANS  
TO THE TIMOTHY  
TO THE PHILEMON  
TO THE HEBREWS

THE GOSPEL OF MATTHEW

THE GOSPEL OF MARK



2. Sam 3. vers. 38.

*And the King said to his Seruants,  
Know ye not that a Prince and a great  
Man is fallen this day in Israel?*



ABNER is dead, DAVID  
the King is become a  
mourner; hee followed  
the Beare of Abner to  
the Graue: When hee  
came to the Sepulchre,  
hee lift vp his voyce and  
wept: He bemoaned his death to the people: hee  
refused his meate till the Sunne was  
downe. And in this Verse he pleadeth the  
cause of his griefe to his Seruantes, and  
makes them sensible of his losse: *Know ye  
not that there is &c.*

See how artificiall sorrow is, in telling of  
her owne tale: heere is not a word in this  
speech of the Kinges, but it hath the taste  
and the relish of the greiued heart where it  
grew.

## A Sermon.

1 It is not a feare, or danger, or some infirmitie of his friend, that mooueth him, but a fall; a fall as low as the Earth, and as deepe as the Graue.

2 It is not the fall of any artificiall structure or composition, but of a man; *a Man is fallen*. Heere is the dissolution of a little World, a pile of the curiousest Architecture, and the maister peece of the most skilfull builder.

Consult no herein the practise of humane inhumanitie, which holdeth the life of man cheape, and vnderualueth so rare a creature with low-priz'd estimation, but consult Nature: *Hoc natura prescribit, ut homo homini quicunque sit ob eam ipsam causam tantum, quod homo sit consultam velit*: This (sayth Cicero) is the document of Nature, that a man should seeke the good of a man, euen for this alone, because he is a man.

3 This man for whom *David* makes this moane, is none of them that are wearie of the light because God doth humble them; and being vile, and sitting with the Dogges of the flocke, hunt after death: But, *a great man is fallen*: great in the prooffe of his ver-

tue

*A Sermon.*

due in the aduerture of his person, in his advancement to be the favorite of a King; in his imployment to be one of the supporters of a mightie Kingdome, a Prince and a great man; that is, a principall great man in Israel.

4 Hee is fallen in Israel, and it is so much 4 blood let out of Israels veynes, some of that locke cut off wherein Sampsons strength lay: and Israel being the enuie of all the Kingdomes of the world, the Archers shooting at it, and greewing it, as old *Iacob* said of *Ioseph*: If it had been sown with the seede of valiant men, it could haue set them all on worke to keepe violent intruders from inuasion and assault. Therefore Israel had a great losse in the death of *Abner*.

5 All this not a griefe of auncient times, 5 as *Hecuba* sayd of *Troy*, *Troia iam vetus est malum*: *Troy* is an old greife, but it is a fresh woe instantly pressing, and oppressing the sence: for he is fallen *To day*.

6 Doe you not know this? saith *David*: had 6 you an hope of his person, and haue you no greife for his death? Could your glad cares receiue the tydings of his ioyning with

## A Sermon.

with our forces, and do you with dry eyes see him, by death, disioyned from vs againe?

Thus doth *Dauid* keepe a scoare of his owne losses. Beholde, heere is *Abner* a Prince; yet he is fallen: a Great man, yet a man, fallen in *Israel*: for Death hath left no place priuiledged, no person free.

I will confine my present Discourse to these three perticular poyntes,

- |   |   |   |   |
|---|---|---|---|
| 1 | { | 1 | I obserue a difference betweene man and man, in this title given to <i>Abner</i> : a great man. |
| 2 |   | 2 | I finde the greatest, subiect to mortalitie: is fallen.   |
| 3 |   | 3 | I note in <i>Dauid</i> a desire, that notice be taken of this losse: Doe you not knowe?         |

1. Of the difference betweene man and man.

This is not in respect of the maker: for God hath not made some men himselfe, and deuolued the rest to inferiour iournimen vader him: but we are all alike beholding

## A Sermon.

to him for our creation : nor in respect of  
the matter ; for we were all, digged out of  
the same Pitte.

But the difference is in the vse, & seruice  
of men, and that is directed in all well me-  
naged States, by their manners and merites.  
*Tullies* rule of a mans Fortune; that is, of his  
condition of life, is this : *Suuea cuiq; singi-  
tur moribus* : It is such as his behaviour and  
carriage makes it. The best men seeke  
Honour ; and they seeke it best, euen in the  
merite of their owne worth ; not in the  
groundlesse opinion of an vndiscerning  
multitude, and therefore they make their  
liues presidents of liuing to others, and their  
whole comportment exemplary, deser-  
uing well : Some for aduice, others for ex-  
ecution : Some for Artes, some for the  
Tongues, some for the Sword, some for the  
Compasse, some in the Chambers of Prin-  
ces, some in the Field making merite still,  
the true lustre of their greatnes.

*Paulum sepaltre distat inertie celata virtus* :  
Vertue that commeth not abroad, is little  
better then vnseene vnskilfulnesse : which  
the Poet speake not to encourage men to  
put

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put all their Vertue vpon the Stage, and to set it alwayes in the common eye, with base prostitution; for this is an ambitious begging of popular aye: But he admonisheth to keepe Vertue in breath with exercise, to giue it life in action, and not suffer it to keepe house too much, or to rust with rest and idlenesse.

- Thus shall not a man trust to hereditary
- “ Dignitie, and spend vpon that stocke of Honour which his noble ancestors haue left him: neither shall hee basely purchase precedence and priority with the Penny, nor diue by cunning insinuation into the fauour of Princes by flattering their amisses:
- “ All these are the Balles of Fortune, racked vp on high; but not abyding there, but falling downe againe: These spring tides haue their neapes: these are very Meteors, making a portentose shew of light awhile,
- “ but soone put out: For when this Curtayne of Greatnes drawne betweene them and the deceiued eyes of men, shall be withdrawn; when this ouer-guilding with false Honour shall begin to weare off, and their vnworthinesse looke like it selfe, stript and naked:
- When



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When they shall vnlerne the art of Seeming, shall it not then be sayd vnto them, What fruite haue you now of these thinges whereof you are ashamed?

Let Honour then follow Vertue: and let Vertue be content with it selfe. *S. Augustines* rule is, *Gloria nostra est testimonium Conscientie nostre*: Our glorie is in the testimonie of our owne Conscience.

The first *Adam* sought Honour, and it fledde from him: The second *Adam* fledde from Honour, and it ouertoke him.

The vse of this instruction is this, to provoke euery of you (according to the measure of Gods endowment of Grace) to stirre vp in your selues those faire partes of Vertue and goodnes, by which your God may be most glorified in his creature, your Countrie may haue the benefite of your seruice, your King the vse of your Vertue, and all men the example of it.

*Seneca* sayth, *Recte facti fecisse merces est*: To haue done well, is the reward of well doing: therefore if Riches buy away, or Fauoure giue away from you your well-deserued Honoures; yet God hath promised to be

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be your portion, and exceeding great reward.

It will be a great euidence against you, that you neuer loued Vertue and goodnes truly, if you do neglect them when you see your selues neglected: for Honourable actions are not to be vndertaken in regarde of the honour which we gayne by them, but that God may be honoured by vs in them.

Our Sauour hath enformed vs, that they which seeke the prayse of men, haue their rewarde heere. I will conclude this first poynt with the saying of S. *Chrisostome*, *Honor verus est in virtute animi*: True honour is in the vertue of the minde: and for all other that goe for honours heere, let vs say with the same learned father *Honores non sunt in ministeria*: They are not Honours, but meere seruices.

2 Though I haue found as much difference betweene man and man, as betweene high and low, rich and poore, great and small; yet I haue set mine eye in the second place, vpon the mortalitie of Great Men, because

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because my Text saith, *A great man is fallen.* —  
It hath cost the liues of the greatest to ex-  
emplifie this to vs from *Adam*, the Father  
of vs all; by whose disobedience Sinne came  
into the world; and by Sinne, Death, euen  
to this moment of time wherein thousands  
are breathing their last in sundry places, and  
by sundry sorts of death.

Where be those great ones, euen the grea-  
test of the Sonnes of men, which haue ouer-  
runne Kingdomes & people, with an inun-  
dation of power, and taught the Earth to  
groane, and tremble vnder the burthen of  
their Armes?

Did not God blow vpon them, and they  
withered? And did not the whirewind take  
them away as stuble. *Esa. 40. 24.*

When *Iob* was out of taste with his life,   
he wisht that he had gone immediatly from  
the wombe to the Graue: for sayth hee,  
I should haue slept then, and been at rest, with  
the Kinges and Counsaylours of the Earth,  
which haue builded them selues desolate  
places: or with the Princes that had gold,  
and haue filled their houses with siluer. *Iob*  
3. 13.

Dignity,

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cc Dignitie, friends, followers, wealth, plenty, the best supporters that euer the world could find (of temporall happines) giue way when Death commeth. The *Centurion* sayth to his seruant Goe, and he goeth : Death sayth to the *Centurion* Come, and he cometh. Deaths Nettes are not Cobwebbes to take none but small Flyes, nor Snares for none but small Birdes : If great Men should not die, small men should not liue. Vnrestrayned greatnes growes saluage : but the thought of Death, makes it come to hand, and become tame.

All the life of some, is a rize from one advancement to another, till they haue lost themselues in their owne greatnes : but they shall fall euen from the greatest. It was so decreed in *Paradise*, when wee were all yet in the loynes of our first Parents, before there was any such difference betweene vs in dignitie : For out of it wert thou taken, because thou art Dust, and to Dust shalt thou returne. *Gen. 3. 19.* Dust is our first, and last. The most neat, & the most curious amongst vs, shall not brush off this dust, till we rise againe, euen till our mortall do put on im-

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mortalitie.

*Reu. 6. 8. S. Iohn looked, and behold, a pale Horse, & his name that sat upon him is Death.* Death is an Horseman (you see) to shew his speede: and his Horse is pale, which is the complexion of departing and dying men. This ryder hath ouertaken *Abner, a Great man in Israel*. This fillles the eyes of *Dauid* full of teares, till they runne ouer.

The vse of this obseruation is to vnderstand, that Princes haue their sorrowes. *Lucius* (sayth *Tully*) *est agritudo ex eius qui charus est acerbo interitu*: Mourning is a sorrow conceiued at the death of a deare Friend. In this, griete is impartiall, the friendes of Kinges are as mortall, as the friendes of Subiectes. It is not in the Cottages of the poore, or vnder the roofe of the Widow only, in the Hospitals of the diseated: onely, or in the darke Dungeons of the imprisoned: but in the Palaces of Princes, in the Bed-chambers of Kinges; nay in their bosomes, and the inmost conclaves of their breastes: *Lucius et vltices posuere cubilia curæ*: Sorrow and sad vnrest haue taken vp their lodging.

B.

*Abner*

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Abner dyeth in the nonage of King Davidides soueraigntie ; a limbe of strength vntimely lopt from the body of his greatnes. And I am this day vveake (sayth hee) and newly annoynted King.

David is exercised in these sorrowes : for in the next Chapter, he mourneth for Ibboseth the Sonne of Saul, whom some, presuming to please the King, did murder in his bedd : but he calleth the executioners wicked men : he chargeth them with murder, murder of a righteous Person, and that done vpon him in his owne House, which should haue been to him a Sanctuarie of peace ; and vpon his owne Bedd, where he promiserh himselte rest.

The Bedd should indeed represent the Graue, and sleepe Death : but to make a Slaughterhouse of his Chamber, and a Beare of his Bedd, was the worke of men of blood : and David could doe no lesse out of his griefe for Ibboseth, and his iustice vpon them, but require his blood at their handes, and take them from the earth,

Dauids Child begotten of Bathsheba, and Absolon hi. Sonne: dying, were so much cut

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cut out of his owne flesh : and (if *Mors* take name a *Morsu*, Death from byting) they were two mortels bitten cut of *Dauids* owne loynes.

This *Dauid* a King may doe: hee may loue his Friendes whilest they liue, and aduance them to honour : he may hugg them in the bosome of his best fauours, and engirde them in the cincture of his royall embracements : He may beweepe them when they are dead, & shed his sorrowes in teares vpon the earth for them ; But to adournie Death, or prolong Life ; to fill the empty Veines of his friendes with liuely blood, or their dryed Boones with marrow : to open the gargs which Death hath shut, or to light againe the Candles which Death hath put out, or to redeeme their life from the power of the Graue ; In all these things, *Dauid* is no King. 2 Reg. 5. 7.

When the King of *Israel* receiued Letters concerning a request that he would heale the Leprosie of *Naaman*, hee answered them with the rending of his clothes, saying : *Am I God, to kill and to giue lfe, that he doth send to mee, that I should heale a man from his*

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*Leprosie?*

In a lesse matter in the next Chapter, when a Woman in the Famine of *Samaritan*, cryed, *Helpe my Lord, O King*. The King of *Israel* sayd: *Seeing the Lord doth not succoure thee, how should I helpe thee with the Barne or the Vinepresse?*

Kings then haue their wings clippt: God wil haue them knowne to be but men: the Winde blowes on them, the Sunne heates them, the raine doth wet them: griefe and care is as ordinary a guest with them, as with their meanest Subiectes: their great Friendes fall also like other men: *Mors equo pulsat pede*, it goes with an euen foote, and carryeth an indifferent hand, and leaues Kinges that onely remedy, to sitte downe and weepe ouer their dead, as *Dauid* heere doth ouer *Abner*.

It is not long since our eyes saw the fall of Maiestie, the death of the great Lady of these Realmes, the Soueraigne of all the honest hearts vnder these her dominions, the wonder of her sexe, deseruing better of her people, then we haue words to expresse; as much aboue my prayse, as I was beneath her



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her greames, the holy Annoynted seruant of God, hath not she read vs a lecture of Mortality, and shewed vs out of what Pitt Princes are digged?

I would my words could go so neare the hearts of the greatest in this assemblie, as to perswade them to lay thus much to heart, and to make it their Philosophy and best learning, to learne to die.

This meditation were enough to kill the Moath in their Garments, and to scoure off the Rust from their Gold, and to set their imprisoned Money at liberty: it were enough to cloath the naked, to feede the hungry, to comfort the oppressed, to make Rich men liue to God, & not to themselves, or to regard themselves chiefly for a common good.

It were enough to distaste to men that anxious and solicitous impropriation of all their respects vnto themselves, and to enlarge their heastes to the pursuie of the good of their brethren.

This meditation were enough to reare vpon Temples to God, Colledges for Artes and Learning, Hospitals for the poore and disea.

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a fed: for there is nothing that kills Charitie and Good-workes sooner, then hope of long life.

I beseech you, if your eare be open, to entertaine this needful instruction, let it be terrible in your remembrance also, that whilst you liue, you may do good to all: and that when you die, your workes may follow you: not the merite of your workes; for, your well doing extendeth not to God.

This were condignitie on your part: but the reward of your workes: for God rewardeth abundantly those that do well: this is gratuitie on Gods part. It is sayd of them that die, thus, *ταῖς ἰαῖς αὐτῶν*, Their owne workes follow them, that they might not depende hopefully on the workes of other men, much lesse vpon their multiplied reiterations of prayers for them. It is also sayd, *ἀκολουθεῖ* which signifieth immediatly following, and therefore no stay by the way, *μεταβολῶν* even with themselves.

It is the reproch of Protestants, and the shame of our Professours at this day: It is spoken of in *Gath*, and it is proclaimed in the streets

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Streets of *Askelon*; the Church of *Rome* doth iustly charge vs with it: Good workes liue in exile from vs: encroachments vpon our Church-reuenues, and bequeathments of Dying men to holy vses, euen for the maintenance of good Artes and learning:

The reentries of the Laye vpon the rentes of God, are frequent: the Church hath not the ouerflowings now of the fullest Cuppe: it is honour enough to them, that inuade not these consecrate and hallowed Beneuolences, that make a conscience of this gripple seizure, and vnrighteous intrusion, though they giue nothing themselves.

But let me speake it to the eare of Greatnesse; and let the heart that keepeth house there, tremble at it. *Hinc colligendum est quæ pena mulctandus sit qui aliena diripit. si infernæ damnatione percutitur qui propria non largitur.* Hence we may conceiue, how they shall smart for their direptions, who inuade the goodes of other men, when hee shal be punished with infernall damnation, who gaue not that which was his owne: It is the speech of *S. Gregorie* writing vpon the Parable of the Rich man.

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I beseech you, as you tender the happines of your beloued soules, let the remembrance of the ende, kindle in you an holy ambition, which may mount your eyes & hoapes to a more loftie apprehension of that wealth which wasteth not, of that honour which commeth not into dust, of that happinesse which neuer can be vnhappyed againe: and for these thinges, *facite de damno lucrum* of that which idly oftentimes leawdly is mispent, make friendes: *Ventre pauperum borrea diuitum*, Lay vp, if not your Haruest, yet at least the Gleanings, in these Barnes: And if you giue charge for them, as Boaz did for Ruth, that they may gleane among the Sheaves, the bowels of the poore will blesse you, and they that are ready to perish, will pray for your increase.

- 2 David teacheth vs a second vse of this  
Doctrin of Princes mortalitie. *Psal. 146.*  
*Trust no in Princes &c.*

A King is called *Beatus quia* *Beatus*  
Let them goe to him for iudgement, and in his rest & peace let them seeke rest: but to fasten dependance vpon Great men,

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men, is to forget the Lord of Hostes; they that sow their hope vpon this ground, reape no better Haruest then that vpon the house toppe.

I will conclude this poynt, with that *Isay. 31. 1. Voe be to them that goe downe into Egypt for helpe. &c. The Egyptians are men, not God: their Horses flesh, and not spirit: and when the Lord shall stretch out his hand, their helpers shall fayle. &c.*

3 I note in this fall of so Great a man the losse which the State where he liueth, hath of him: the King he looteth *Abners* seruice. I am newly annoynted King, and the sonnes of *Zeruiah. &c.*

The people generally shall want his direction and ouersight. It is one of the Roddes; rather it is one of the Scorpions wherewith God did vie to scourge the disobedient; He calleth it *The breaking of the pride of their pouer. Leuit. 26. 19.*

*Ieremie* in his Lament, brings in *Ierusalem* thus, complayning. *1. Lament. 15. The Lord hath troden under foot all my valliant men in the middest of mee: For those thinges*

I weepe

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*I weepe mine eye, euen mine eye, casteth our  
water. Lament: 4.2. The noble men of Zion  
comparable to fine gold, how are they esteemed  
as earthen Pi'chers, euen the worke of the  
hands of the Potter?*

What are the Walles about our strongest  
Townes, but heapes of Stone and congesti-  
ons of Earth? *Theopompus* in *Plutarch* to one  
that shewed him the Walles of his Cittie,  
asking him if they were not goodly and  
strong? answered well, *εὐχάριστος* no, if  
your Cittie hold none but Women. Our  
Shippes are but walles of Wood; our Or-  
dinance but the messengers of Death: and  
there must be some to sende these messen-  
gers abroad.

Indeed all our defence, our strongest Bul-  
warkes and Propugnacles of our land, what  
are they without the ministerie and seruice  
of Men, but as Shaftes and Arrowes hunge  
vp against the wall? And what are Men,  
without order and Discipline, but as droues  
of wilde Beastes? So did disordered Confu-  
sion fashion the vn schoold minoritie of the  
world, euen then when the *Roman* Empire  
like a young budd of Greatnesse, was first  
inoculate

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Inoculate in the ranckstocke of vndisciplin'd tymes: So sayth a learned *Romane*.

*Disciplina militaris acriter retenta &c.*

Millitarie Discipline seuerely retained, made *Rome* spread ouer Towne and Countrey, Land and Sea, and bredd the Empire of all the Earth, in the poore Cottage of *Romulus*.

And was not all this performed by the vertue of men of action, and vndertaking, such as are called *Great men*?

*Philip* of *Macedon* had wont to call the *Athenians* an happie people; because they had such store of Great Men of worth, as yeerely to choose tenne fit to be Leaders; whereas he had in all his time, found none but *Pammenio*, worthy to take charge vnder him. But now I begin to see how I do idle the time, to shew you how great a misse a State may haue of Worthy men, and to endeare to you men of action.

For we haue put off our Armour, and our Swordes and Sheildes hang vp rather as Monumentes of old, then Instrumentes of new Warre: our Ships are double moord, our Men of Warre haue wasted ouer welcome

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come peace into our borders; *Abner* hath leaue to die, and men of action could neuer haue been better spared: Smooth and euen is the face and outside of all things amongst vs. Let not our eyes, ô Lord, nor the eyes of our vnborne Children and Nephewes, euer see it wrinkled any more: Let vs all ioyne in prayer alwayes for the peace of our *Ierusalem*, and let them prosper that loue it.

Yet by the faire leaue of a gentle Peace, let vs consider that the Sonnes of *Zeruiab* may be too hard for vs, and therefore let not *Abner* die without sence of a publique losse, euen without an vniuersall condolment of the State wherein he liues, and of which he hath deserued well.

But this is my third, and last Obseruation: For *Dauid* desireth that notice be taken of *Abners* death; *Korv ye not.*

Surely *the righteous perisheth, and no man considereth it in his heart. Isay. 57.1.* It is not possible but the common eye doth see it, and the vnderstanding doth apprehende such sad accidents: but men keepe such things as much as they may, from the heart,  
loath



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loath to entertaine so vnwelcome a guest  
as Griefe is.

David doth not put them in minde of it  
as of some sadd betiding to Abner: for the  
aduantage of the death of the Righteous is  
manifest.

1 Rest from labours: For it is most true  
which St. Bern. sayth: *Qui in labore hominum  
non sunt, in labore profecto Daemonum erunt:*  
They that labour not heere amongst men,  
shall labour hereafter amongst Diuels.

2 They are taken away from the euill to  
come, as choyce stufte remooued when Fire  
is feared; So doth God defend his chosen,  
from the conflagration of the vnrighteous.

3 They are translated from death to life. S.  
Gregory saith, *Curramus et sequamur Christum,  
non sunt hic vera solatia, sed ibi ponuntur ubi  
vera vita:* Let vs runne and follow Christ:  
heere are no true comfortes, they are layde  
vp there where is true life.

But Davids end in this bemoaning of Abner  
is, to teach them to depende vpon God, not  
on man; and to encourage euery bold hart,  
and able hand amongst them, to auenge the  
workers of that death to Abner, that griefe

## A Sermon.

to the King, that weakenes to the Church,  
and that common losse to all *Israel*.

It is our great fault that when God giueth  
any such blow to our State, the smart of it  
is too soone past, and their memorie buried  
in the same Graue with them. This is a  
great disheartning of Worthy men, from  
great vnderrakings: For this Land hath  
buried, in our memorie, of Worthies that  
are all dead, their actes, their name and all;  
such an honourable breed, as liuing eyes  
cannot find paragons too, and our present  
hopes (which yet are our frankest promises)  
cannot apprehend: Let them all goe with  
this honour done them in heauen, *In me-  
moria eterna erit iustus.*

And let Learning, which hath the best  
eye to see Virtue, & the Honourablest affec-  
tion to loue it, and the longest liued meanes  
to immortalize it, keepe her owne cours  
vpon the earth: *Dignum laude virum Musa  
vssat mori*: And let their owne good deedes  
prayse them in the gates.

They that trust a curious pile of Stone  
*Piramids*, Coloffes high-reard Monumentes  
ouer their low layd bodyes in the losome  
of

## A Sermon.

of the Earth, with their memories, doe but  
deceiue themselves. A good Name is a  
pretious Oyntment powred forth, the per-  
fume of it filleth all the house.

*Thus much of the words of my Text.*

**C**Oncerning this occasion of meeting,  
let me also borrow your patience and  
attention.

Though I know you haue sued me a  
labour in the application: and your under-  
standings in their cleare light, haue seene  
that this honorable Knight, of whom there  
is now but thus much left, enen a morrell  
fite for the Wormes, and atenant for the  
house, and a guest for the bedd in the darke,  
of which *Iob* speaketh, *Hee hath bene my*  
*Teate*, the *Abner*, the Great and Worthie  
man whom I haue personated all this while:  
and our Scafe lieth in our *Isaiah*, and that  
this fight is the Catastrophe of our Tragedy.  
Yet I beseech you, let mee pay the debt  
which I owe to his loue of mee, and the  
duetie which I acknowledge tributarie to  
his memory, at least to say to you of him, as

*David*

*A Sermon.*

*David did of his Abner: Know ye not that  
a great, &c.*

A man great in his birth and descent, as  
you all know, linked by mariage in a most  
Honorable Familie, of a goodly & a lovely  
personage, of an easie and affable nature  
where his discretion found it fitt to be so:  
of a daring and hardie spirit, of a sterne and  
fower aspect against the enemies of his  
Soueraigne, magnanimously valiant in his  
vndertakings, wise in his counsailes, speedy  
and resolute in his executions; valuing his  
worthy life lesse, then the common good of  
his Countrey: Witnesse that aduenturous  
expedition of his, in his *Irish* seruice; where  
he wrote his valour in the blood of the op-  
posites, and filled the eare of this Kingdome  
with the welcome tydings of his victo-  
ries.

Hee was iudicious in the finding out of  
Virtue, magnificent and bounteous in the  
reward of it; spare in speech; but when oc-  
casion prompted him, rather performing,  
then promising his fauoure and loue, where  
he saw desert.

Great

## *A Sermon.*

Great in the fauoure of the late Maiestie of this Land; and succeeding in his loue, who succeeded in her greatnes: great in his employment and office of trust and charge: and (for which he forgate not his duetie to God in all humble thanks giuing amongst his dying meditations) very fortunate and succesfull: great in the loue of the common man that went vnder his charge; for the eye that saw him, blessed him; and euery tongue of theirs, beare witness of his righteous dealing.

Great in his estate and meanes of maintenance; for like a Tree planted by the Rivers of waters, so hee grew, and so did God giue him a plentifull encrease: But that which maketh all this greatnesse a great deale greater, hee had an vnderstanding to know God, and an affection to loue him.

I must not flatter the remembrance of flesh and blood so farre, as to exempt him from offending (with other men) I know that humanitie and infirmitie are indiuiduall: But I am his witness, that he looked vpon his life past, with a censorious eye: hee charged himselfe with his defaultinges

C,

with-

*A Sermon.*

without excuse or mitigation of his finnes, euen with detestation of his vnthriftines of good howers, and sorrow for the losse of so pretious minutes, that should hane been better spent, and with most serious deprecation of Gods wrath.

It pleased him in my attendaunce vpon his honourable Father in Law into *Spayne*, wherein this worthy Knight had a great place of Commaund and Charge: it pleased him in this expedition, to take knowledge of mee, and often to vouchsafe mee his conference: and being desirous to sing the songe of the Lord in a strange Land, he receiued at my hands the Sacrament of the body and blood of Christ, accompanied with many worthy Knights, & Gentlemen of qualitie, in one of the Harboroughs of that Land; where there was peace for our persons, but not for our religion: Yea, many wayes he testified to mee, his loue of God, and of our Religion: Hee looked iudicially into the difference betweene vs and the Church of *Rome*, touched with commiseration of the darknes wherein they lyued, and wishing encrease of zeale amongst vs, and

## A Sermon.

and knowledge with them.

After his returne, it pleased Almighty God by his last Sicknes, to put him in minde that hee must *set his House in order* : For he must die. This he maturely regarded ; and after the setting of his Estate, he reserued the remaine of his time, as a vacation from all temporall thoughts, and consecrated it to his preparation for his remooue of the body, that he might dwell with the Lord.

It pleased him then, to remember his acquaintaunce, with mee ; and when hee had dispatched a Messenger with his Letters to mee, to entreat my resort to him, I preuented expectation : for the vnwelcome newes of his dangerous Sicknesse, was to mee messenger enough to call vpon mee to doe so Honourable a Friende my last seruice.

Hee receiued my free and voluntarie visitation, with more then thanks : and desirous to be priuate with mee, to this purpose he bespake mee.

First, he tolde me of his present weaknes, and appeared to mee sensible of his danger of death, and therefore protested an earnest

## *A Sermon.*

desire to spend that short time of life limited then to him, in a religious preparation for that end.

Hee began at the accusing of his former leawd life (so he was pleased to call it, with a sorrowfull detestation of it) and complaining to mee of his present infirmities, which had so weakened his memorie & vnderstanding, that he could not lay him selfe so open before God as he desired, nor comprehend in fitte wordes his suite to God for pardon of his sinnes, and the assistance of his holy Grace to the last gaspe, as he wished: Hee earnestly desired mee to conceiue a forme of confession of his sinnes to God, and a Prayer for those mercies which I might leaue with him when I should depart from him.

This I soone satisfied him in, for I had more vse herein of my memorie of that which he had deliuered to mee, then of my inuention for that which I was to deliuer to him: His sorrowes had the true face of woe; and his feeling of his owne grieve for sinne, was so sensible, his zeale so seruient, his humiliation made him so dejected, that



## *A Sermon.*

I saw in him a true mirrour and president of repenting in good earnest.

O let mee heare the tongue speake which is prompted by a soule truely humbled before God. Hee vsed this forme of Prayer, with an affection sanctified, and a Spirit wayned from this world : And this done, he desired mee now to supply the weakenes of his memorie, by calling into his remembrance those thinges which are most fitte to be the last thoughts of a dying man.

I spared not my best endeuour herein, and entertained him with all the comfortes which I could.

Hee heard mee attentiuely, vnderstandingly, consentfully, and beleeuingly : And confessed this doctrine of Peace, which passeth all vnderstanding, to be the best Phisicke; and that onely which now he desired.

Thus commending him to my earnest Prayers to God, hee dismissed mee, protesting that he had much cheared and refreshed his ouercharged spirit with these holy exercises; hee desired mee to repaire to him the morning following betimes : this I did gladly, and full of hope that the Lord would

## *A Sermon.*

haue mercy on vs, that he might liue.

When I came, hee gaue mee a louing and chearefull welcome, and then desired mee not to depart from him, till I had seene the last of him. Hee told mee of the sorrowes which he had sustained the night past, and that he saw no possibilitie of life beyonde the morning following, he found such decay in himselfe: then I vnderstood how in the night past, he had called vpon God, and what good watch he kept, that if at midnight, or at the dawning, God had sent for him hence, hee might not be vnprouided.

Hee then in the hearing of vs all present, made his confession of sinnes, and prayers to God so earnestly and effectually, that when he requested vs all to pray to God for him, hee taught vs to be importunate, and that it past not good manners to take no nay of our God. I neuer sowed my comfort in a better ground; for I began to reape, ere I had done sowing. Hee heard our prayers for him, with great content & comfort.

This whole day was spent in prayers, and reading of those things to him which might best endcare to him the ioyes of Heauen:  
and

## *A Sermon.*

and when he felt his decay more sensible, he desired our prayers to God for him againe, as loth to loose the aduantage of any minute of that short time of his life : and after vs, hee sayd the Lords Prayer, to our great reioycing in his zeale, who grieued so much for his weakenesse ; and hee testified to vs witnesses, the Religion and Fayth wherein hee died.

I desired him to be plaine and true to me in one demaunde : I shewed him how those that are in miserie (as *Iob* speaketh) seeke after death, and reioyce when they can finde the Graue ; but their miserie and wearines of suffering, bringeth foorth in them these desires : But for him who had plentie of all that his heart could wish for his meanes of mainenance, greatnesse in his place, honour in his employments, grace with his Soueraigne, loue with the multitude, and the common language of all men to applaude his noble desertes of the state in which hee liued : I enquired therefore if hee, who had so many prouocations to desire to liue, could be content to forsake his life, and all these

C4. thinges

## *A Sermon.*

things? Hee smiled cheerefully, and protested that hee dyed as willingly, as that poore man mentioned in *Iob*, that had nothing but miserie to forsake; for Heauen was his hope, and GOD his exceeding great reward.

Shortly after, hee began to decay more and more, and slumbring out a little time, after some pange and strong Conuulsions, hee fell into this last sleepe, leauing teares in euery beholders eye, and deuiding amongst vs his friendes and followers, a well witnest sorrow: and leauing this body of clay to these our last obsequies.

Thus leauing him with God; and to God commending our selues, I conclude. I haue but planted and watered; the Lord giue the encrease.

INIS.



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